11. Al-Khaliq
(The Creator)

"Look at what He has created, not at what people say He has created. Observe His craftsmanship in the heavens and the earth and in yourself."

- Ibn Arabi (1165-1240 CE)
Source: "Fusus al-Hikam"
(The Bezels of Wisdom)

Anyone who recites this Beautiful Name of Allah 100 times daily for 7 consecutive days, Allah will protect him against all adversities, Insha-Allah. And one who forms the habit of its continuous recital, Allah will create an angel for the purpose of worshipping Allah on his behalf. - Al Hisnul Hasin

12. Al-Bari'
(The Maker)

"Every created thing bears witness to its Creator. The more you understand creation, the deeper your understanding of the Creator becomes."

- Abu Yazid al-Bistami (804-874 CE)
Source: Recorded in Attar's "Tadhkirat al-Awliya" (Memorial of the Saints)

If a barren woman fasts for 7 days and each day, after making Iftar, reads Al-Baari'ul-Musawweru 21 times , اَلْبَارِئُ الْمُصَوِّرُ Allah will grant her male children, Insha Allah - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-KHAALIQ ﷻ, AL-BAARI ﷻ (THE CREATOR ﷻ, THE PERFECT MAKER ﷻ)

Ibn Katheer ﷺ states, "The meaning of خلق is to make something according to a plan and برء means to fulfill and implement what one has decided and to bring it into existence. Besides Allaah ﷻ, none is able to always plan, give sequence to something and then have the ability to implement it and bring it into existence." Just as Allaah ﷻ is Al-Khaaliq ﷻ, He is also Al-Baaree ﷻ i.e. after the action of creating, the creation are not free from His ﷻ control, but remain bound to His ﷻ command. To plan and give sequence to something is not very difficult. However to implement and give life to it is not within the power of every one. To grant such existence is only the work of Allaah ﷻ.

Allaamah Zamakhshari ﷺ states, "Al-Baari ﷻ is that Being who creates the creation free from defects as Allaah ﷻ has said: "You will not see in the creation of Rahmaan any defects, then look again, can you see any fissure?" (i.e. He ﷻ has created it so well-balanced and perfect that that there is no break, weakness, defect, or disorder. The creation is completely free from all of these)." (Mulk)

In every single of Allaah ﷻ's creation, whether it be man, animals, plants, matter, heavenly bodies, seven heavens, perfect workmanship has been displayed. There is no difference. It is not that some has been created with great wisdom and acumen, whilst others (Allaah ﷻ save us!) have been created for no purpose or without reason. Whoever harbours such a thought, should understand that there is some defect in his intellect and understanding. Thus the whole universe, from top to bottom, is bonded to a perfect and sound system. There are no fissures, nor any breach in its design. Everything is exactly as it ought to be. In the above verse, reference is only made to the skies. The meaning of the

verse is thus, “O addressee! Raise your gaze towards the skies, you will neither find any disproportion nor any crack or fissure. In fact, you will find it to be clear, level, uninterrupted, arranged and regulated. Despite such a long era passing since its existence, there is no difference and disparity.”

THE CREATOR OF THE UNIVERSE IS ALLAAH ﷻ ALONE

The Qur’aan with great stress and in detail has informed the people, and it wants to create conviction in their hearts that Allaah ﷻ has created the entire universe and has brought it from non-existence into existence. It is only Him ﷻ that runs all the systems of this universe without the assistance and partnership of others. Life, sustenance, and the means of sustenance which are being bestowed, are all given by Allaah ﷻ. In no other being’s control lies life, the necessities and means of life. In fact, He ﷻ grants to whomsoever He ﷻ wishes, how much He ﷻ wishes and until whenever He ﷻ so desires; and to whomsoever He ﷻ does not want to grant, He ﷻ does not grant.

The Qur’aan informs us that we see one grain of wheat or a seed of a fruit being buried in the ground. Neither this grain nor seed have any perception or senses. The ground and all which is within it, does not have any power of intention. All these things are completely lifeless. However, after a few days, an unseen power tears open this grain and seed from deep within the ground. From it, a very soft and delicate root emerges. This becomes apparent when splitting through the surface of the upper soil. Now think, who has split open this lifeless grain and seed buried deep in this soil?

Who has brought out this living shoot?

Which power has split such a delicate and soft shoot – which is similar to a strand of cotton – through the earth? Can our mind comprehend this fact that this lifeless grain or seed has done this work itself? Or has

this occurred all by itself? Never! This has all been done by a being who is full of wisdom and power and this being is Allaah ﷻ, Al-Khaaliq ﷻ.

His ﷻ power is not confined to only lifeless seeds and grains. In fact, there are so many other lifeless things through which He ﷻ creates living things and similarly, there are so many living things from which He ﷻ takes out lifeless things. All these can be observed, for instance, you see live chicks coming out from lifeless eggs, and you also witness lifeless matter coming out from living beings. These open and clear signs of the power of Allaah ﷻ are in front of you.

Allaah ﷻ states, "He is the Being who has made the earth subservient for you, thus walk in its paths and eat from its sustenance. And towards Him is the resurrection." (Mulk)
Allaah ﷻ has made the earth subservient as well as pliable so that it becomes easy for man to reside therein e.g. 1.) All food and necessities for man and animals emerge from the earth. 2.) We place a dry seed in the ground. The earth is so compliant that it grows this seed, and takes out hundreds of seeds from this single seed. 3.) The earth takes out beneficial and constructive things from its interior. 4.) Filth and waste products left on the surface of the earth are drawn in. If this waste remains on the surface, then due to its foul smell, living on the earth will become difficult. Just as a camel has been made compliant for man, the earth has been created likewise. Subhaanallah! How splendid is the power of Al-Khaaliq ﷻ!

Allaah ﷻ mentions: "On the earth, there are neighbouring tracts of land, orchards of grapes, plantations and date palms, some of which grow in clusters and others do not. All are irrigated by one water. We accord distinction to one over the other in taste. Verily in this are signs for those who understand." (Ra'd)

The Qur'an informs us to ponder over the condition of the lands on which we travel, and from which our food grows. There are such great differences in adjoining lands. One grows more produce and one grows very little produce. Then, one land is more suitable for producing barley, whereas another piece of land is more suitable for growing cotton. In another area, there are grape-vines from which grapes abound. Adjacent to this is a plantation of wheat, and on a third piece of ground are date-palms. These too are not similar, but are of different types. Some grow alone and some grow in clusters joined together, but emerging from one root. The same water and the same wind descends on all; the rays of one sun falls onto all. In spite of this, besides their outward form and shape, there is such a great difference in their taste. Are all these differences in sizes, forms and taste from these things itself? Are these things occurring just like this without the intention and power of someone? Never! In the qualitative differences and variations of the tracts of land and in the variation of its produce are open and clear signs for people of intelligence and understanding, by which conviction can be acquired regarding the reality of things and so that people can come to know by whose wisdom and power all this is taking place.

Allaah ﷻ states, "Then let man gaze and ponder over his food. We send down water, then we split open the earth. We grow in it grains, grapes, greens, olives, date-palms, lush gardens, fruits and fodder (for animals)." (Abasa) Those people who utilize all-created provisions should ponder that from where does the wheat which they eat in their ready-made bread come from, as well as the different types of vegetables and fruits, and the fodder which their animals eat?
Who creates all of this?
Who sends down the water which gives growth to them?
Then, by whose command and power, does this hidden seed or grain in the ground germinate into a young plant?

Who tears open the surface of the earth for the emergence of these saplings? When man, if he is a seeker of truth, ponders over his food, he will come to understand the reality and he will attain the knowledge of the Creator of food and His ﷻ power and wisdom.

In another place, Allaah ﷻ states, **"**Verily for you in your livestock there is a lesson. From what is in their bellies between excrement and blood, We give you pure milk to drink that is easily consumed."
The Qur'an tells us to ponder over the milk of the cattle. In its stomach are veins of blood, a dwelling of dirty excretion and paths leading to it. There is not a moment in which a huge amount of red and impure blood as well as foul-smelling dirty excreta is not filled in the animal's belly. However, close to the portion of those bellies which are filled with blood and excreta, pure and delicious milk emerges in which not a stain of either the colour of blood or any trace of the foul stench of the excreta is to be found. This milk is so tasty, delicious and pleasant for those who consume it. We know all this. Now reflect, whose work is this?
Is it the doing of the cow or buffalo from which the milk came out?
Did any human mind build this strange and wonderful living machine?
Never, ever! This is only the phenomenon of Al-Khaaliq ﷻ's power, who has created the entire world as well as us.

THE SIGNS OF ALLAAH ﷻ'S POWER

A perceiving man sees the heavens. He sees the moon, sun and stars. He perceives its light, heat and coolness. He finds the earth beneath him. He sees gardens on earth. He sees fields and eats the fruit and grains which grow from it. He sees its beautiful flowers and smells its lovely fragrances. He uses countless things which are produced from them and takes benefit of its wondrous and amazing benefits and characteristics. As long as his intelligence is not completely mutilated, it is impossible for him to think that these things have become like this due to their own

intention and decision, nor is it possible for him to think that these are the phenomenon of any philosopher or the intelligence or work of any worker. His pure mind and understanding cannot accept any other explanation but that this is the wonder of the power and work of Al-Khaaliq ﷻ and Al-Baari ﷻ.

Allaah ﷻ says, “And in the earth are great signs for those who have conviction. And in yourselves, do you not see?” (Dhaariyaat)
The signs of divine power found in the earth and mentioned here are countless. Look at the plantations, trees and gardens. The different forms and species, the various fragrances and colours and the creation of every leaf, point to perfect beauty. If man ponders thereafter over the thousands of differences in the effects and qualities of every one, similarly the rivers, wells, and other sources of water together with the hundreds of thousands of creation found therein, the mountains and caves, the conditions of the humans who inhibit the land, the variances and different lands; then in everyone of these things we will find so many manifestations of Allaah ﷻ’s power and wisdom that it will be impossible for us to enumerate them.

وَ فِي اَنْفُسِكُم ، اَفَلَا تُبْصِرُونَ

In this verse, our attention is turned to the fact that besides the signs of Divine power in the heavens and earth, His ﷻ signs are clearly visible in ourselves. We should ponder over our own existence, our body and our limbs. In every limb, we will find an encyclopedia of Divine wisdom. By this, we will understand that all the signs showing the power of Allaah ﷻ spread out in the universe, is actually engulfed in the miniscule existence of man. For this reason, man is referred to as “minor universe” as examples of the entire universe is found within man. If man ponders over all conditions from his birth till death, then it will seem as though he will see Allaah ﷻ in front of himself; how Allaah ﷻ placed the sperm – the essence of food from different portions of the earth, and scattered fine particles – into the womb, then how He ﷻ formed

the sperm into a blood clot, then into a piece of flesh and thereafter into bones which was then enclosed by meat; then how Allaah ﷻ blew life into this lifeless body, and thereafter brought him into this world.

Thereafter, he will see how Allaah ﷻ made man gradually progress from an ignorant and weak child into an intelligent and active human; and how He ﷻ made every person with a different form, so that every single persons face is distinct from the other. Who has power to place such differences in this small circumference?

Then every person's temperament and nature has been created so diverse, yet so similar. This is all the doing of that Being who is unique and matchless.

These are such matters which are within man, which he can view day and night. In spite of this, if man does not acknowledge the perfect power of Allaah ﷻ, then it can only be a blind person, who cannot understand. This verse thereafter terminates with the words

اَفَلَا تُبْصِرُونَ

Do you not see?

In here, there is an indication that one does not even need much intellect to understand this. If one's vision is correct, then he will reach this result.

The crux of this verse is that there are many signs of Allaah ﷻ's power in the heavens and earth. Besides this, within man himself, there are many signs. If he utilizes his natural intelligence, he will attain conviction by merely pondering over his existence and his system of life.

If man only ponders over his existence, limbs, and system of life, then he will not entertain any doubt and suspicion regarding the Creator.

He will ponder over his beginning. Who has created this form of mine in the womb of my mother? From where has this soul come which is within my body?

Who has created the necessary needs of my life?

Who has placed light in my eyes?
Who granted me the ability to hear sounds within the veils of my ears?
Who has granted me the perception of good smells and bad smells in the glands of my nose?
Who has placed the taste buds in my tongue and palate by which I relish my food and drink?
Who has given me the ability to speak?
Has my mother done these favors? Or my father?
For these abilities, has the services of any doctor been taken?
Have I made myself?
It is obvious that none of these are correct. To think that I have just come into existence like that, without the will of someone else is even more absurd.

The reality can then be nothing else but that one very wise, knowledgeable and powerful being Al-Khaaliq ﷻ has created me and it is Him and only Him who has granted me these favours.